

MUSIC.
will be given by Mr. ...
the Vestry of ... St. Church
on Thursday evening
in the ... or to either
ROGER ...
PERKINS, ... Committee.
AN DAVIS,

SACRED SOCIETY'S COLLEGE
CHURCH MUSIC.
and Hymns tunes, Anthems,
use of classes, choirs, and
small notes for the organ, &c.
Organized to the Portland Socie-

ties, this book is original
work for this work, and many
of, as originally written. Also
selected Anthems, Selections
from Antiphonals composed by
Rev. Edward Jordan, D. D.
The Introductory Rite, Pre-
liminary.

acter of this work is such as will
elevate taste in regard
to every thing it contains; and
the quality in regard to it; and
the position of this book for Europe.

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Feb. 1st, in Essex street church, Boston,
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2. **There is nothing in the rules of their**
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Some of them are most estimable Christians.

One thing I found, that was very remarkable.

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But they were soon found to be

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the emperor to take them away, because they

knew more about the Scriptures than them-
selves, and were impregnable against their ar-
guments.

POLAND.—Even in this bigoted country, good

is doing, but chiefly among the Jews.

GERMANY.—I visited this country often; and

in various parts, became acquainted with dis-
tinguished men. Here are 28 millions of peo-
ple, living under 28 different forms of govern-
ment. This great nation possesses vast influ-
ence. More than half of the population—
nearly two thirds—are Protestants. Yet, ne-
cessity had so spread among them, that, twenty
years ago, it was not possible to find 200 min-
isters who preached Christ. Now there are
1,000 at least, who preach the truth. Yet
there are hundreds of young men in the uni-
versities, preparing for the ministry, who are
not converted. No country has suffered so
much from war as Germany.

AUSTRIA.—Austria contains 34 mil-
lions of people, involved in great darkness. Yet, even

there, we find some tokens of good.

One woman, the wife of the viceroy of Hungary, a

protestant lady, exerts a great influence.

Her husband being the first subject in the em-
pire, and himself the government of an extensive

province, the power took the lead, and secured

more religious liberty than exists in any other

government of Europe. You can do what you

want to do, if you are willing to pay the price.

JAMES BOUTWELL of

similar to the above, may be

a private reference given to

me have cures, or per-
petual PATENT TRUSSES.

Dr. Thompson, Hospital Surgeon of

Boston, being so con-
cerned increased or lessened

the instruments of the kind

GEO. BAYARD.

sons and Physicians of Boston,

Edward Reynolds, Esq., Jr. Charles Gordon, Ed-
ward, and others on hand,

SEPARATE ROOMS APPROPRI-
ATE ATTENTION GIVEN TO FITTING

UP ROOMS, & CLOTHES, & CLO-
THING, & OTHERS, IN PER-
PETUAL REPAIR. IN ALL CASES

WANTED,

IN ANY PART OF THIS STATE,
EXCEPTIC, THE FOLLOWING VEN-
TICLES,

—Encyclopedia of Religious

man's Scriptural Illustrations,

Chas. J. Goodrich.

United States, and Signs

Application by mail, or
letter.

PHOTOGRAPHIC CO., BRATTLE-
BORN, sale by D. H. Williams,
Boston, July 12.

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THE AMERICAN LIBRARY, established

BY MRS. ... AS, for cash,

repository of the American

THE BIBLE SOCIETY, is now

in this country. Persons

testaments in large print and

handwriting, with the book

printed in the Bible House in

"See my Am. Tract Socy."

July 12.

COALS.

In Seaside Wood, Ash Coal, for Grates.

With Coal, for Furnaces.

Coal, Sydney and Coal.

Superior article for Grates, or

any other purpose.

JOHN FRENCH, Jr.

1 Street, bottom of Summer street.

ROBBINS, MANUFACTURERS,

FLEET—BOSTON.

Aug. 5.

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mon to Messrs. JEWETT,

10 Cornhill, 28 Congress street,

CURTIS SEARLES.

KINNER,

TAILOR,

10 Cornhill,

& Ball's,

BOSTON.

SHOES.

FACTORY, No. 78,

bottom of Cornhill, a good assort-

ment, Aug. 12.

... Vol. XXIV.

Religious.

Reported for the Boston Recorder.

RELIGION IN EUROPE.

(The following discourse was reported at the time of its delivery; but at the request of Mr. Baird, its publication has been deferred till his departure for Europe.)

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BELGIUM—FORMERLY FLANDERS.—This country

formerly belonged to Spain, and afterwards

to Austria, and in 1794, it was taken by the

French. For a long period, it was subject to

the Conquest of Vienna, took it

from France, and gave it to Holland. The

people disliked this, because they were

Catholics, and Holland was a Protestant

government.

1815, there was a revolution, which was ef-
fected by two parties, the Catholic priests, who

were restless under a Protestant government,

and the patriots, who cared not for religion.

Look at the Jews, when our Fathers were

struggling for liberty, true religion was very

low, and made but little progress.

all sentiment, not all charity—but it was a concentration of whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, and whatsoever things are of good report. She exhibited the rare example of a well proportioned Christian. She resembled a beautiful edifice, (I have seen more stately, more imposing) an edifice of such fine order and symmetrical proportions, that the eye of no common architect can suggest a change for the better. Matthew Henry would say, that she was a chorus of graces. St. Peter would say, that she added to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

Perhaps some toil-worn, excellent mother may ask, how did Mrs. Carpenter figure in the domestic relations of life? How did she bear those little, nameless household relations, which the writers of obituaries are prone to overlook? It is enough to say, that as a daughter she was ever dutiful and lovely to a proverb—as a wife, capable and faithful, in the most rigid and endearing sense—and as a mother, an admirable specimen for our maternal associations to study, and from which to increase their practical wisdom and love.

Her death was just like her life. It was a confirmation of the general, the obvious, the undeniable, the exceedingly solemn truth—truth which was her pastor's theme of discourse at the funeral, namely, that men die, *extraordinaries excepted, just as they live*:—Her peace was like a river, constantly flowing during her life; and it was the same during a most lingering sickness, and amidst the pangs of death. We weep and rejoice as we think of her; and it touches our hearts as we gather our little ones in our arms at the shades of evening, and tell us, that when they die, they wish to go where Mrs. Carpenter has gone. May Jesus enrich Zion with many such daughters, and gladden our hearts and our world with a better day.

G. T.

Warren, Sept. 27.

Intelligence.

LETTER FROM GREECE.

Rev. Dr. King's Church, &c. in Athens.

The Rev. Dr. King, in a letter to a friend in this city, dated Athens, July 10, 1839, gives the following interesting information:

[N. Y. Obs.]

I have the pleasure now to inform you, that last Sunday, for the first time, I had divine service in my new school house and chapel, and that I had upwards of *seventy* hearers, all Greeks, except the Rev. Mr. Benjamin, and two members of my own family. The large upper room, in which I had my service, though very plain and simple, is considered very beautiful. Into the court of the house I have opened a large gate, which I call the "beautiful gate," and over which I had placed, the 4th of July, the marble which I had placed just seven years previous over the gate of the place where I then intended to build my school house, and on which is inscribed in Greek, PHILADELPHIA, (Brotherly love.)

It so happened in 1832 that the marble was put up over the gate, the 4th of July, and it so happened now, that the gate of the court of this building, was finished on the 4th of July, the same day, and I believe the same hour of the day—and just seven years from the time of its having been put up over the other gate. So that I may say it has been as long in building as Solomon's Temple was, and you know I said to you, in a letter some months since, that it would be about so long, though I did not think that it would then take so long to finish it as it has.

I did not employ many workmen at the same time, because they could not work to advantage, and I wished to expend the fund in as economical a manner as possible. I do not know precisely how much I have spent in finding the building, but I know that I have spent considerably more than the one thousand dollars which you sent me—probably *one hundred and fifty more*. It is a great joy to me to have such a place for public worship and in all probability, many more will attend than would have attended in my own private house.

During the last six months, I have sold and distributed gratis, upwards of *twenty-seven thousand* copies of the Scriptures, school books and religious tracts; more, I believe, than I have ever before distributed in the same space of time, since I came to Greece. *Bazler's Saints' Rest* is now printing in Modern Greek, and will, I trust, be finished this month. It is about two thirds printed. A wide door is opened here for printing the tracts and books of the American Tract Society, and I hope you will give us *large* means.

There are now several of your authorized books and tracts which ought to be reprinted in Modern Greek, but which we cannot think of doing unless you give us aid. I might mention the *Mother at Home*, *Rewards of Drunkenness*, *Scripture Histories*, *Little Ann*, *Ten Commandments*, &c., of which we need to print at least five thousand copies of each. Books, you see, are called for. *Twenty-seven thousand* copies in six months is no small matter, and the depot must be replenished, or it will soon be empty. We have a very good mill, and a plenty of grain, but the wheels will not turn without water; and I am waiting for you to hoist the gate and give us a good stream, so that many hungry, starving souls may be fed with the bread of life.

With best regards to Mrs. H. I remain, ever yours truly,

JONAS KING.

RELIGIOUS INSTRUCTION OF SLAVES IN THE SOUTH.

We find in the African Repository, a letter from Mr. Garley, Corresponding Secretary of the American Colonization Society, dated Vicksburg, Miss., July 6, from which we make the following extract:

"It is delightful to observe an increasing concern for the religious instruction of the slave population among all sects of Christians throughout this southwestern country. No field of better promise is opening for the efforts of true and judicious Christian ministers, than among this population in the south. The planters (with some exceptions) are disposed to encourage their servants to meet on the Sabbath, on their respective plantations, and receive instruction on religious subjects, from preachers who enjoy public confidence. Several Methodist ministers in the State of Mississippi, are devoting themselves exclusively to the religious instruction of the slaves. A Presbyterian clergyman has for several years past, been devoted to this good work on four or five of the plantations in the neighborhood of Natchez, and been wholly supported by their proprietors. Loss of health has compelled him to leave his post; but another gentleman has been found ready to occupy it. Planters who have long been unmindful of their obligations to secure the benefits of Christianity, as preached by true hearted ministers to their servants, are now disposed to adopt measures for the purpose."

The Methodist colored congregation in New Orleans is large, and comprises three or four hundred members of the society, who are not surpassed (as I was told by their preacher, a very intelligent white minister,) for their exemplary lives and Christian spirit, by any church in that city. Nearly all are slaves, but they have been able to subscribe about \$2,000 for the erection of a church—that in which the now worship being small and inconvenient.

The Rev. Mr. Marshall, of the Methodist church, preaches every Sunday afternoon to a large congregation of the colored people in Vicksburg, who have made a subscription of \$1,000 towards the construction of a church.

A portion of the colored population of Natchez, find seats in the Presbyterian and Methodist churches, and in the construction of the Episcopal church, (now well nigh completed,) ample accommodations are made for their benefit." [N. Y. Obs.]

MISSIONARIES TO OREGON.

A large company of Missionaries, under the charge of the Methodist Missionary Society, are to leave N. York on Monday or Tuesday, in the ship Lausanne, Capt. Spalding, for Oregon Territory, via Valparaiso. A farewell meeting, in reference to their departure, was held last evening at the Methodist Church in Green street. The following is a list of the missionaries composing the expedition. It is supposed to be the largest of the kind, that ever left our shores:

Rev. Jason Lee and wife, of N. England Conference. Rev. J. H. Frost, wife and one child, N. York do. Rev. Gustavus Hines, wife & 1 child, Genesee do. Rev. Alvan F. Waller, wife and 2 children, do. do. Rev. Wm. H. Kone and wife, North Carolina do. Rev. J. P. Richmond, M. D., wife and four children, Illinois Conference.

Mr. Ira L. Babcock, Physician, wife and one child, New York.

Mr. George Abernethy, Missionary Steward, wife and two children, New York.

Mr. William W. Raymond, Farmer, and wife, Balaton Spa.

Mr. Henry B. Brewer, Farmer, and wife.

Mr. Lewis H. Judson, Cabinet Maker, wife and three children.

Mr. Josiah L. Parrish, Blacksmith, wife and three children.

Mr. Hamilton Campbell, Carpenter, wife and child, Springfield. Mr. James Ally, Carpenter.

Miss Maria T. Ware, Teacher, Lowell.

Chion A. Clark, do do Springfield.

Elmina Phillips, do do do

Alma Phelps, do do do

Orpha Lankton, Stewardess, Hartford.

Thomas Adams, Indian boy.

The sending of this large expedition to Oregon, is an important event, whether considered in its religious or political bearings. Among other things, it will expedite the settlement of the Territory: and we may hope also, that it will give a tone to the moral and religious character of the people, resembling that of the early settlers of Massachusetts. An infant community is easily moulded into shape; but suffer it to grow up without religious influences, and any attempts at reformation are made under great disadvantages. With all our hearts we wish success to this mission, and the noble objects which it is designed to promote. Its primary object, we believe, is to carry the Gospel to the Indians.—*Journal of Commerce.*

BOSTON RECORDER.

FRIDAY, OCT. 11, 1839.

EDITORIAL CORRESPONDENCE.

OSWEGO, on Lake Ontario, Sept. 23, 1839.

MR. WILLIS.—SYRACUSE is a thriving place, of 6,000 inhabitants. From the top of the large hotel near the rail road depot I had a *coup d'œil* of the village with its neighbors, Salina, Liverpool, &c., together with the Onondaga Lake, and the long lines of canal stretching in three directions, and the immense extent of salt works which cover scores of acres. It was a striking view; and when I was told that the valley where all this business and wealth are now concentrated, was shunned by the first settlers, as hardly worth taking as a gift, I was led to think that no wild dream of speculation as to the growth of any part of our wonderful country, is certain to prove false. The salt works all depend on a few springs rising in a marsh, which are owned by the State. Government works are erected, by which the salt water is pumped into an immense cistern, from which the salt is extracted, and the brine is used for the purpose on land leased by the State. Coarse salt is made by solar evaporation. The fine salt is obtained by boiling the water in kettles placed in long ranges, say 30 together, heated by wood fires. The boiling is kept up for a fortnight, a constant supply of water furnished from wooden pipes, and the salt dipped out as fast as it is deposited. I counted 75 manufacturers in a single continuous line on one bank of the canal; and the whole quantity of salt made in and around Salina, is this year three million bushels. This is sold, if I recollect aright, for less than two dollars a barrel; and when we are told that in former days salt has been worth at Buffalo twenty-seven dollars, we understand something of the importance of such a remarkable arrangement of Providence in providing and opening to view this inland reservoir of brine. It may well be called brine; for while it takes not far from 300 gallons of water of the water of the "briny deep" to make a bushel of salt, only 45 gallons of this brine are needed.

But to return; the churches which I visited are in general, prosperous and united. The controversies in the Presbyterian church, though they have agitated, have not divided them. They have suffered somewhat from the sect of *Unitarians*, so called; a body of men to whom the wild and disorganized spirits have joined themselves, under the leading of one Myrick and others, renouncing all creeds, and carrying in the most extravagant "new measures," in perfect fellowship with Universalists, and any others who choose to join them. Several churches have been rent by them, but the rending was as when the unclean spirit came out of the man—they were all the better for it. Unfortunately for the already doubtful credit of Congregationalism, they choose to call themselves by that name; or at least, in some way become identified with it in the minds of many.

But I can say no more. Of many of the pastors and private Christians of the churches in Central and Western New York, a pleasant reconciliation will be cherished by

A portion of the colored population of Natchez, find seats in the Presbyterian and Methodist churches, and in the construction of the Episcopal church, (now well nigh completed,) ample accommodations are made for their benefit." [N. Y. Obs.]

was more exciting than could be imagined by those who have never lived near, and loved the sea,—"the deep blue sea." This sea too, like larger and deeper ones, has its prey, which it yearns to devour. Only a week before my arrival, a schooner had been lost from this port, and all on board had perished.

The trade of Oswego is very considerable. Ten vessels arrived here yesterday, with 35,000 bushels of wheat. The noble old fort on the northeastern side of the harbor is now rebuilding, as are also the piers at the mouth of the river; and take it altogether, Oswego is a thriving place. Some of the private dwellings are beautiful, and a new Stone Hotel, not yet occupied, is one of the most splendid buildings both in structure and location, I have ever seen.

But while I have given you many of the details of nature, and of the works of art too, from my observations in this section of the Empire State, I have said little about its morals or its religion. The truth is, I have had, in the single week between the Hudson and Lake Ontario, but very limited means of judging on these points. I have seen less immorality than I expected, excepting the Sabbath travelling, which it would be hardly fair to charge to the account of the inhabitants, and the intemperance and profaneness of the boatmen on the canal—the freight boat I mean—which it would be less unjust to consider an index of public morals. The friends of temperance are preparing to make a mighty effort to get the Massachusetts license law, or a better one, passed by the next Legislature. As to religion, the cities and villages are as well supplied with churches as places of the same size in New England.

In Utica there are from 15,000 to 17,000 people. These include three Welsh churches, where services in that language are regularly attended by considerable numbers. These last, by the way, were matters of surprise to me, as I had never known that a large number of Welsh people reside in and around Utica. Many of them were domestics, some, farmers, and all, with hardly an exception, sober and industrious people. A general meeting occurred during my stay in Utica, one of the evening sessions of which I attended. There was one sermon in English for the benefit of strangers, who, like myself had gone in curiosity; and an excellent sermon it was, and delivered with hardly any peculiarity of diction or of pronunciation which would have marked the speaker as a foreigner. Then followed a Welsh hymn, in which a large choir led, and the whole congregation joined with great earnestness. The sermon in Welsh, which came next, was well delivered, and commanded very strict attention. I have never heard a language so dissimilar in sound to any with which I am acquainted.

Demetrius.—This devoted young Greek teacher is not tolerated any longer in preaching and praying with his scholars, nor in retaining the Bible in his school. He cannot endure this state of trial, temptation, and vexation; and arrangements are made to take him into the service of the mission. His labors are now needed among the Druzes.

Andara.—The enquiring Druzes of this place have made arrangements with the people of several villages to unite together, and all declare themselves Christians at the same time, with the hope that when the Emir sees so many of them of one mind, he will not venture to execute those plans of cruel persecution, with which they are threatened.

Opposition.—Violent opposition is waking up, in consequence of the movement among the Druzes. The Emir has sent for the young sheikhs, and threatened them with the full measure of his wrath; and they are not a little alarmed, as well they may be!

Help.—Two missionaries are needed, who shall be entirely devoted to the Druzes. And these will need all the good native assistance which the Syrian mission can produce—and funds beside.

Communion season.—Nov. 11. Four persons were admitted to unite for the first time—one a Latin, one a Greek papist, and two were members of the Greek church. Some converted Jews were present also. The season formed a little epitome of heaven—Jews and Gentiles, from Europe, Asia and America, sitting down together.

Extent of the religious excitement.—It is not confined to the Druzes, but is felt by some of the nominally Christian sects also. Some members of these sects, it is hoped, have not only received theoretical knowledge, but spiritual life. Several papal priests, in different parts of the country, are so far enlightened, and evangelical in sentiment, and disgusted with popery, that they are very earnest in their desires to escape from its embraces.

Nestorians in Persia.—The Nestorians who have come, directly or indirectly under the influence of the mission, feel an increased confidence in the missionaries and their object.

The nature of their work is now distinctly understood, and acknowledged to be, to "increase the doctrine of Christ among them," and not to disorganize their ecclesiastical relations.

The Ecclesiastics.—It is exceedingly interesting to witness the spirit of enquiry and investigation among the ecclesiastics, and their readiness in general to be edified by the simple Scriptures themselves.

Sabbath School.—At Geog Tap a Sabbath School has been organized by Mr. Stocking. The business was opened with prayer by the bishop, Mar Elias, and then the usual lesson for the second Sabbath of their fast was read, and carefully explained to the scholars. The answers returned by the scholars to the questions proposed to them, evinced considerable acquaintance with the Scriptures. Afterwards, the bishop expounded the "Bestiades," evangelically and faithfully. The most profound attention was given by the 22 scholars and the 30 principal men of the village, who were present.

SOUTHERN AFRICA.

Port Natal, and vicinity.—The field of mission labor is becoming wider and wider. At Umzini, the mission buildings were not disturbed by the war that has now closed, and the injury done to the station by the Zulus was trifling. There are two encampments in the vicinity, containing about 300 persons each; three others, at 20, 40, and 60 miles distance, respectively, the numbers occupying them not known. At the Umzinto river, and at the Umzimvubu river are many natives collected, and the latter is regarded as a very eligible site for a station. At the source of the Umkumazi river is a small tribe of 2,000, called Inhlangani, who express a desire to have a missionary.

Priestly salutation.—Up, up, and away from the place, thou dog of hell, and out of our sight, thou deceiver, hypocrite, son of the devil! Not all of the priests however, partake of this ferocious spirit. A very few appear friendly even, to the object of the distributor. One said,—"Very well, my son, very well: your work is excellent and will do great good. Persevere, and never mind what the people say—Go on, and God be with you."

Two difficulties.—Among this people, it is not at all a matter of course that a knowledge of the truth imposes any obligation to embrace and obey it. "On the other hand, you have done but a very small part of your work, when you have convinced them that their opinions are false." "What! give up the institutions of our fathers, merely because they are false! No such thing!"

Character of the Druzes.—During the war in the Houran, many Druze books were discovered, revealing their mysteries. Most of them are composed of vague and ridiculous conceits, or puerile stories. The evidence is strong, that they are in reality entire infidels, if not down right Atheists.

Favorable indications among the Druzes.—Some of them wish to place their sons in the mission seminary; others, and among them several sheikhs, have placed themselves under the instruction of the missionaries; several have declared their determination to become Christians at all events, through surrounded with the terrors of bitter persecution; and 14, large and small, have been baptized during the year, while a number more are receiving instruction, preparatory to baptism.

Remark of a Roman Catholic doctor.—The reason why the people are so much more conscientious and afraid to transgress against any command of the church, than to break the laws of God, is, that

the priests will not pardon the former without im-

posing a fine in money. If a person tastes meat during a fast, he must pay it; but if he tells a lie, or steals, or blasphemes God, he can receive absolution without dipping into his purse!"

Akkar.—This country, northeast of Tripoli is inhabited chiefly by Greek Christians and Assiriens, and is more open for the distribution of books than most others in Syria. The Greek bishop is a friendly man, and encourages the circulation of the word of God, and other good books.

Antioch.—The town has a population of nearly 9,000, and nearly all are Greek Christians or Assiriens. Around it, is an accessible population of not less than 50,000, of the same classes. A promising mission field.

The Moslems.—Our tract distributor called at a Moslem village in Celo Syria, and the Moslems were eager to get copies of the Proverbs of Solomon, that he could not get away from them, till every copy was gone." The Greek Christians too were very eager for books—and in a single day he distributed his whole load, to those only who gave evidence that they could read.

Hadet.—This is the village of Assand Shidiak, and here

October 11, 1839.

BOSTON RECORDER.

163

any are not satisfied
states which are making
of coffee properties be-
cause it is not
cultivation. I could show
out for more than it
dark days of slavery; and
there is far more work
in this Island; though this
islands.

missionary society, in our
sending missionaries to St.
Lambert, a single minister of the
good to us since we came
Sabbath since we landed
five to eight times a
school till three months
here about a year since;
we are walking in the fear
of God. We have above 100
Sabbath School of about 80,
the Lord of Hosts is with
our refuge."

Letter from Mr. Hiram Wil-
son, the people of color in
of Mr. Avi Raymond
have gone to labor in
be located near Lake
Toronto; where they
for missionary exertion,
so far have never had a
man, and the whites are
better acknowledges the
collections at the Con-
tinue Marlboro' Chapel,
Sabbath Schools which are
sons for missionary pur-
chapse a better service
Mass. S. S. Society's de-
libraries of books to be
located in Canada and
children at these schools
and can therefore be more
than the beathan
languages. If any such
writer of this article will
according to the direc-
N.

SOCIATIONS.
Mr. STUART; comprising
on sin, published in
repository, for April and
Daniel Dana, D.
and published by

that we have not
on Sin, it is nevertheless
and therefore to affirm,
that the Letters of
the theory they
evidence is
done, and stronger
distinguished Profes-
sorates. Another thing is
fetched us very much,
the heart, and form a
and ingenuous mind,
the heaven-born spirit of
lead us into the
of ancient and
fathers used to lead
and, and fix our adoring
of God in his moral
of phiosophising now
man and its relations to
independent powers, its
susceptibilities, &c.,
the dead, to come up
the Bible and
not freely, and es-
sivated from sepulches
ness of human spec-
ulations taken in these
question are true—es-
the Eternal Spirit, and
experience, and never to
arm, nor the wind-gem-
phy.

in address to the friends
of Connecticut. By Nathaniel
of the Bridgeport Con-
late General Agent of
Society.

Chairman of a Committee,
convention, held in Hart-
ford, last an address to the
state, recommending the
and all local societies,
ence from the use as a
intoxicant. The Ad-
and approved by his
(Rev. Mr. Bacon and
the Executive Commit-
whom the publication of
on the ground, that in
whole, express the views
the Executive Com-
and extraordinary; and
and misrepresentations
author of the Address,
length to publish it on
first point of difference
Executive Committee,
ons of the views of the
point lies in an actual
them as to the measures
common end—the pro-
Dr. Hewi's views
one ought not to insist on
from all unadulterated
ave no scriptural war-
suspicion forbids it, as
of religion and morals.
"Duty, as wholesome
as Christians, to abstain
as a beverage." To
It is certainly to
ends of a common cause
and principle involved
still contend earnestly
giving out the principle
do the "comprehensive
and success of the Great
inal adoption; but as to
we care not, if so be
ally. Whether Dr. H.
"Conversion" or not,
views of great num-
(though it is not our
sem;) and there was
intentionally used the
they did not intend it
sentiments of a party
up, and presents
of the argum-

CITY OF LECTURES.—This is an appellation
well merited as that of *City of Nations*; which has so long been appropriated to our metropolis.
It is not saying too much to assert that no city in the Union can rival Boston in the number, variety, and excellence of its scientific lectures. The coming winter, it appears, is not to fall behind former years in this respect. Every evening in the week will be furnished with agreeable and profitable occupation, this winter to have the advantages over preceding ones, inasmuch as the "Lowell Lectures" for their commencement from it. The first course will be on Geology, by Prof. Silliman; whose reputation as a lecturer, such as we were not surprised to hear that 5,000 tickets, the whole disposable number, have already been taken up.

We rejoice especially in these various privileges, promising a most agreeable and unexpected treat for the theatre. No one can now plead as excuse, the want of more rational entertainment for spending the evenings; and we have great confidence that the attendance on them will continue to diminish in a still greater ratio than has been the case in late years.

YALE COLLEGE.—The Freshman Class, just entered, is said to number one hundred & twenty-three.

beneficial to the interests of truth. The Christian community will be rejoiced to learn that the prospects of this infant church are highly favorable, but their means are limited, and they have strong claims on the liberality of those who have the means to bestow, for aid in carrying forward this interesting enterprise. [Com.]

Ordained, July 18th, at Andover, Mass., over the South Congregational Church and Society, Mr. JOHN L. TAYLOR, late Tutor in Yale College. Introductory Prayer, by Rev. J. Page, of Andover, North Parish; Sermon, by Rev. Amos Blanchard, of Lowell; Ordaining Prayer, by Rev. Dr. Edwards, of the Theological Seminary; Charge, by Rev. Samuel C. Jackson, (West Parish) Andover; Right Hand of Fellowship, by Rev. Daniel Butler, Dorchester; Address to the Church and Society, by Rev. U. C. Barnard, of Lowell; Concluding Prayer, by Rev. Jacob Cogges, of Tewksbury.—Com]

Dedication.—On Thursday, 2d inst. the meeting-house, recently erected in the North Parish, Abington, Mass., was dedicated to Jehovah, Father, Son, and Holy Ghost. The exercises were as follows, viz.—Introductory Prayer, and Reading the Scriptures, by Rev. L. Alden, E. Abington; Sermon, by Rev. D. Powers, East Randolph; Text, Isaiah 4: 2.—"In that day shall the branch of the Lord be beautiful and glorious." Dedicatory Prayer, by Rev. D. Thomas, S. Abington; Benediction, by Rev. D. Powers.

These exercises were interspersed with sacred music, judiciously selected, and performed by a large choir, with admirable taste and thrilling effect. An attentive and solemn audience crowded that beautiful and commodious temple. On the same day, a Congregational church of about 50 members was organized, by an Ecclesiastical Council convened for the purpose. The entire harmony and efficiency which have thus far characterized the doings of these people seem to indicate future prosperity and success.—Com.

Ordination.—Moses WAYNE GRIDLEY and JOSEPH PEABODY, were ordained as evangelists, for the Foreign Missionary field, by Oneida Association, at Clinton, New York, September 25.

They have received appointments by the American Board of Foreign Missions, Mr. Gridley to the Mission of Trebizon, W. A., and Mr. Peabody, to that of Erzerom, W. A.

*An Ecclesiastical Council convened in Foxboro, on 25th Sept., for the purpose of considering the ex-
amination of dissolving the ministerial relation of the Rev. WILLARD PIERCE, to the Congregational society in that place. Mr. Pierce has been laid aside most of the year past, with impaired health, and a spirit of despondency has during the time been propagated by a portion of his society; but as no charges were advanced before the Council, and as the dis-
cipline appeared on investigation, to be quite limited in its character, it was recommended, that the society supply the pulpit at their own expense, and allow Mr. Pierce a reasonable period of release, to recover his health, and meanwhile furnish him with the necessary means for his support.—N. H. Record.*

DESTRUCTIVE FIRE AND LOSS OF LIFE IN PHILADELPHIA.—About eleven o'clock last night, Oct. 5, a fire was discovered in the basement story of W. J. Strown's Provision store, No. 14, South Wharves, between Chestnut and Market streets, facing the Delaware river. Three Custom House watchmen, William Abel, Prexon Horn, and James Lomax, broke open the door, and state that a few buckets of water would have extinguished the fire, but the draught created by opening the door instantly increased it, and extended to various combustible merchandise. In a few minutes the flames burst out and reached the adjoining provision store of D. W. Prescott. This house was built back to Water street, facing No. 19, on that street. In the same range the store of G. Merrill, took fire immediately afterwards.

The grocery stores of C. Cheesborough and of George A. Wood, No. 15, South Wharves, and of Wm. Newlin and Alibone, and the commission store of J. Enden, No. 17, the iron warehouse of Andrew M. Jones and Brothers, the office of the Merchants' Transportation Line, and the general Commission warehouse of C. King & Co. No. 19, were successively enveloped in the flames.

The tavern kept by George Neils was next attacked, and thence the fire communicated to the large oil warehouses of Shober, Bunting & Co. No. 21, extending through to Water street. At this point the conflagration became terrific. The ship chandlery of F. & J. Sloan's general commission warehouse, No. 25, and thence to the large fire-proof storehouse, occupied by W. R. Thompson & Co.—Next to this building stood the Fulton House, kept by J. Meyers, at the corner of Water and Chestnut streets, which with all the houses above mentioned were entirely destroyed. The buildings on the opposite side of the street then took fire. In this range were William R. Thompson & Co's second store, (a second building occupied by the first,) the Hibernian Inn, kept by a Fitzpatrick, and between the latter and Chestnut street three houses occupied as tea and clothing stores, the names of the owners of which we could not learn. At the northwest corner of Water and Chestnut streets, the clothing store of Gaskill and Barnes was next consumed.

The Chinese have commenced building a wall in a parallel line with the city, cutting off their communication with the city, and leaving them an open space of four paces only. The merchants have subscribed a fund to pay the expense of sending delegates to England. They seem to entertain a hope, in which they will be disappointed, that the English government will interfere in their behalf. The Chinese are preparing for defense. They have built another at the Boon Tigris, and are preparing to block up the channel by sinking boats loaded with stone, and stretching a chain across it. The opium trade, and a great concourse of people was assembled to testify their interest in it.

A large party of six or seven hundred, including gentlemen of Springfield and the neighborhood, many guests from this city and other places, including the members of a fine military company from Hartford, and of a Springfield company who performed escort duty, sat down to a sumptuous dinner, at which the Hon. George Ashurst presided. The festivities were enlivened, and rendered highly interesting by addresses, and sentiments pertinent to the occasion, from the president of the day, from Governor Everett, Gov. Lincoln, and many other gentlemen. In the evening there was a most agreeable party at the manse of one of the gentlemen of the town, and a public ball at the Masonic Hall. Salutes were fired during the day, in testimony of the general rejoicing, and a great concourse of people was assembled to testify their interest in it.

A part of the gentlemen from this city, who were invited to participate in these rejoicings, returned next day morning, and others in the afternoon. They were highly gratified with the excursion, and particularly with the appearance and conduct of the road, and the skillful and thorough manner in which it is built.

The afternoon train 1-6 Springfield to half past 1, and arrived at the depot in Boston at 7, making the passage in five and a half hours precisely, bringing the long cars, besides the baggage and forward cars, with the addition of the Worcester train from that place. [Dyer 44c]

*THE SLAVE TRADE.—From the *Penny Journal*.—We have been furnished with the following extract from a letter written by a citizen of the United States, now resident at Monrovia in Africa. The station occupied by the writer we are assured, is such as to give him the best opportunities for information, and integrity of character, and moral worth such as deserve the fullest confidence:*

"I cannot express the feelings of shame and indignation which the sight of that sacred emblem, floating above the slave ship, has excited in my mind; nearly every vessel on this coast, engaged in the slave trade, is protected with the American flag; and that proud name, which in every other part of the world is synonymous with freedom and magnanimity, is here becoming a reproach and a blessing. The wretched desperadoes from every nation, who here congregate to feed and fatten on the blood and groans of their fellow men,—range themselves under the banner of America, and commit deeds in her name, at which the wild savages of those woods would shudder. What can be done? Must we submit patiently to witness scenes like these, and yet call ourselves men, freemen, Christians? Or shall we boldly arm ourselves in defense of human rights, and break this torrent of outrage and murder? Oh my country, awake to thine own honor, if not to the crier of poor Africa—refuse the high sanction of thy authority to these deeds of violence and wrong, and snatch the glorious symbol of thine own freedom from the unshaded grasp of the slave trader."

*Our destruction of the slave factory at Little Bassa, must be productive of very beneficial results to the colony—the death blow has been given to the trade in that quarter, and hereafter we may hope a series of better influences may be brought to bear upon the natives. * * * At present the news of their signal defeat and the destruction of a slave establishment by the new Governor, is spreading rapidly along the coast and into the interior with the happiest effect. The wonderful prowess of the "Merica men," is the theme for a thousand tongues, and the eventual overthrow of the slave trade by the colony, begins to be regarded by the natives as a thing certain and inevitable. The consequences of such an opinion you may imagine—alliance with an and an open disavowal of connection with the slavers will be the policy of all our near neighbors, and could we maintain our present favorable position, by the countenance and assistance of Government, we might reasonably hope to put an end forever to the slave trade on this part of the coast. Excusing the unusual excitement produced by our late war, the affairs of the Colony wear a quiet aspect. The health of the people generally is good—and every interest, public and private, appears prosperous. I hope, in my next to give you a full account of the progress of the Colonies at present, lest they should be lowered.*

Let the country towns do their duty, and all will be well."

THE LICENSE LAW.

In conversation with a friend from Berkshire co. he informed us that the License Law would be sustained by the Legislature, a course of Sabbath evening lectures, so as to provide occupation for that evening.

If such a measure should be undertaken in extent, and the churches enter into it as they ought, arrangements might be made by which little additional labor should devolve upon our pastors. O.

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Poetry.

THE USE OF FLOWERS.

By MARY HOWITT.

God might have made the earth bring forth
Enough for great and small,
The oak-tree and the cedar tree,
Without a flower all.

We might have had enough, enough
For every want of ours,
For luxury, medicine and toll,
And yet have had flowers.

The ore within the mountain mine
Requires room to grow;

Not so it need the iron flower

To make the river flow.

The clouds might give abundant rain,

The mighty dew might fall,

And her, that keeps life in man,

Might have drunk them all.

Then wherefore, wherefore were they made,

All decked for supremest grace—

Uprising day and night—

Springing in valleys green and low,

And on the mountains high,

And in the *si est* wilderness,

Where no man paws by?

Our outward life requires them not—

Then wherefore had they birth?

To minister delight to man—

To beautify the earth.

To comfort man—to whisper hope,

Whence'er his fail is him,

For who can search for the flowers?

Will much more care for him?

TO A BIRD SINGING IN THE CITY.

From a volume of Poems just published by Mrs. FOLLYN,
authoress of "Married Life."

Crush, sweet bird, that morning note;

Why the city doth not stay,

Bringing thy little useful note?

Spread out thy wings and fly away.

Here hast thou but wist find,

And sounds remote from harmony;

The tinkling rill and whispering wind

For these were fitter company.

When every world is still,

And heavenly thoughts the mind employ,

The tender song was meant to fill

The pensive heart with silent joy.

But here, where discord reigns around,

'Tis to the aching, transit heart

A sweet but melancholy sound,

That makes it flutter to depart.

Although thou art a stranger here,

Far from thy native, favorite grove,

Yet do thy notes, so strong and clear,

Breathe such happiness and love.

Teach me, sweet bird, thy tuneful art;

I would like, ifeek, all things fair;

Like thee, with joyful, loving heart;

I would make music everywhere.

Cause of Freedom.

For the Boston Recorder.

*SLAVERHOLDING MINISTERS.

Mr. WILLIS.—I had hoped, that the gentle punishment lately inflicted at Andover, upon Slavery, in the person of Rev. C. C. Jones, might without modification or hindrance, have had its destined effect.

But the fact is, hush Slavery where o how we may, some one seems ever ready to dress the wounds of the honest, and soothe his agonies with some balmy consolations. Hence a late writer in your columns seems a little disturbed with the idea that the students should protest to the Faculty, against a distinguished slaveholder being paided upon them, as a preacher of righteousness from God. He thinks they have been unduly bold, have affected a wisdom and purity superior to that of their teachers, and without cause have been unfair and unjust. I proposed a few questions—

If our system of Slavery, is a violation of well nigh every injunction in the decalogue, which can be easily proved from the oppressor's own concessions—

If Mr. Jones' moral obtuseness has become, by contact with corruption, as to permit him to vindicate the peculiar institution, as one of righteousness and perpetuity, evincing far or no qualms of conscience, touching its evils in connexion with himself—

If his visit to this region was to give diffusion to his sentiments, to braw beat and annihilate abolitionists and set us all right to a man—If he could felicitate himself with these designs, speak of them with an air of triumph at Saratoga, and at other public resorts—

If he is himself to this hour, a Slaveholder of no common magnitude—it his purse is lined with gold, drawn not from a few excommunicated backs, but from many—not from one plantation but from two or more—

If this, or half this be true, I ask, are not those students to be praised, will not say for their lenity towards Mr. Jones, but for the gentle and Christian like manner, in which they besought government, not to intrude so obnoxious a preacher, upon their hallowed services.

To object to a particular procedure is an easy task—to point out a better is attended usually with difficulty. What would your correspondent have done? Perhaps he would have had them absent themselves from those religious services, where their ears must have been assailed by the tongue of a slaveholder. This would have been disobedience to government and a violation of the express requisitions of the institution. Perhaps he will say, the students should have gone again and again, as often as required, have sit and taken it, have said nothing and done nothing. He should have known ere this, that Christian abolitionists, are not made up of such material. They can meet persecution in storms of fury, can bleed and die for the slave—but they cannot sit in passive silence and wait at measure which seem to connive at southern iniquity.

Pursuing such a course, those conscientious students would have carried keen rebukes in their bosoms till the day of their death. Nay, the brick, cement and timber of those noble edifices in which they study, would have cried out against them, and given them no respite.

An inference might be drawn from your correspondent's remarks, that because students are students, they have no right of remonstrance, in reference to grievances which their teachers may impose. If this is his idea, I might ask him to point to any academy or college or theological school or government, Turkey excepted, in which this right was not recognized? In which too it is not often exercised? And can he suppose the Institution at Andover an exception? If he does, he mistakes the character of that noble, princely Seminary; for there, are no chains, no hand cuffs, no manacles; for there, I know from experience, you can breathe the sweetest air of freedom if you choose. Let not then, those resolutions, couched in language so gentle and respectful, against an impudent slaveholder, be regarded as the offspring of an imprudent zeal, of impertinence or vanity. Rather let us say of them, as a pious layman, who aided by his prayers and purse, in giving existence to Amherst College, said of similar resolutions passed there, "Those resolutions are just as they should be—they are worth a thousand dollars—and the resolutions passed at Andover are worth still more." I am of his opinion—that I confess a short time ago entirely indifferent. Among the first things a native thinks of after his attention to the concerns of his soul is awakened, is how he shall

Miscellany.

From the Philadelphia North American.

LETTERS FROM THE WEST.—NO. XIV.

By REV. DR. HUMPHREY.

QUINCY.—The springing up of this beautiful town in half a dozen years, would astonish any one who is not familiar with the magical growth of every thing favorably located in the great West. It is ten miles above Marion City, and is mostly situated on a high bluff, or rather table land, which gives it a commanding view of the river and of the Missouri bottoms for a great distance. It looks more like a New England village than any thing I have seen west of the mountains; and indeed, well may, for I am told it is, to all intents and purposes, a New England town. It is one of the advanced posts of that hardy and enterprising people, who are pushing on to the Rocky Mountains, and will never rest satisfied till they have dotted the shores of the broad Pacific with towns and cities and a vast foreign commerce.

In laying out the town plot, the proprietors reserved a fine public square. They have built all around it; and I presume it is now safe from every encroachment, as after a hard struggle, the new court house was driven back on to a line with the other buildings. But the enterprising citizens of Quincy owe it to themselves, to carry out their good taste, by throwing a handsome railing round it and adorning it with shade trees. As the growth of this town has been rapid, so are its prospects highly flattering.

The great rail road across the State, through Jacksonville, Springfield, &c., terminates at Quincy. The contractors are now making the deep cut through the bluff to the margin of the river. When this road will be completed is uncertain. The State, by pushing on her system of internal improvements too fast, has put them all in jeopardy. The people are disintegrated, and their manners every day wax louder and louder. The plan now is to call a special session of the Legislature, and it is expected that the less important rail roads and canals, at least, will be suspended.

The **Quincy House** is one of the finest hotels in the country. It astonishes one to see such a building, and find such accommodations, in a new town, so far up the Mississippi. It was built by Mr. TILSON, of Boston, at an expense including the furniture, of \$100,000, and would do honor to any city in the Union. It has no bar, which is a capital recommendation. The fare is excellent; and every thing is so quiet, so orderly, so clean, so comfortable, that one cannot help enjoying it highly, especially after having been *paroised* and *leashed* in the small, filthy and over-like bed rooms which you often meet with in country taverns. It must give up one or the other, let me have a clean bed and go without my supper; but the misery is, that when you cannot get the latter, you will seldom find the former. I was amused to hear a gentleman say, who had been travelling for a long time, and had encountered perils by night as well as day, that he could not help lying abed a good part of the time, while he staid at Quincy, to enjoy the luxury of clean linen.

The view from the balcony of the Quincy House is exceedingly fine. On the left, is the broad Mississippi, rolling majestically on, and by a long and graceful curve, losing itself in the tall forests that skirt its banks. On the right, the same river coming down among the islands, presenting several charming vistas of water and prairie and woodland.

The Presbyterians, Methodists and Baptists have flourishing congregations in Quincy,—There is also a small congregation of Germans, and the Unitarians are making some efforts to lay the foundation of a society. As might be expected from such a population, the schools are in a flourishing condition, and the cause of temperance has a great many zealous advocates.

The lands in the vicinity of the town are rich, well cultivated and highly productive. Within a few miles, you have all the varieties of flat and rolling prairie, thick timber land, and fine oak openings. These last extend for several miles on both sides of the stage road to the Illinois river; there is a great deal of very deep and black prairie, as you pass along. The towns between Quincy and the river are new and uninviting. Towards night you pass through a dense and heavy forest, several miles in breadth, with some fine clearings.—From this you come on to a flat and wet prairie, three or four miles over, and find yourself, late and weary enough, in Meredosia, a miserable village, on the east branch of the Illinois.

Yours &c.

CHRIST'S INTEMPERANCE.—Come unto him, all ye that are heavy laden with your sins. By his own gracious voice he called you while on earth; by the voice of his ambassadors he commands to call; he calleth you now by name, Come unto him and he shall give you rest—rest from the hard servitude of sin, and appetite, and guilty fear.—**Thou yoke is heavy, that burden is intolerable; his yoke is easy, and his burden light.** But come in sincerity, dare not to come in hypocrisy and dissimulation. Think not that it will avail you in the last day, to have called yourselves Christians—to have been born and educated under the gospel light—to have lived in the external communion of the church on earth,—it all the while your hearts have holden no communion with its Head in heaven. It instructed in Christianity, and professing to believe its doctrines, yet lie the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages which ye despised,—to have had the custody of a holy doctrine, which never touched your hearts,—of a pure commandment, by the light of which ye never walked. To those who disgrace the doctrine of their Saviour by the scandal of their lives, it will be of no avail to have vainly called him, "Lord, Lord!"—Bishop Horbury.

—Fifth Second Edition.

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